



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

St. Luke is a trustworthy historian; (c) the difficulty of reconciling this early date with Paul's attitude at the Jerusalem council in quoting the undoubted success of the mission to South Galatia; (d) the inconsistency involved in Timothy's circumcision after the Epistle to the Galatians was written.

Two factors in the epistle itself are evidence to the author for a later date: (1) The visit of Gal. 11:1-10 shows Paul as the more important personage, whereas in an earlier visit of Acts 11:29, 30 and 12:25 (which some identify as the same visit) Barnabas is the outstanding figure. (2) Gal 6:17, "I bear in my body the marks of the Lord Jesus," bespeaks one worn and weary with persecution and suffering. The latter two arguments, not sufficiently weighty in themselves, when combined with the difficulty of reconciling the early theory with Acts, form a body of proof of the strongest character against the preconciliar date of the Epistle to the Galatians.

"The Sanity of the Eschatological Jesus" (Albert Schweitzer, translated by W. Montgomery) I. "Typical Alienist Theories" (in the *Expositor*, 8th Series, Vol. VI, No. 34 [October, 1913], 328-42).

The translator explains that the equivalent of the German title to the above work would be, "The Psychiatric Estimate of Jesus." In the introductory chapter, "Typical Alienist Theories," the author explains the occasion of the work, its purpose, his obligation and warrant in writing. The occasion is a suggestion first appearing in the works of David F. Strauss and recently renewed by a number of medical writers, to the effect that Jesus living in a world of ideas characteristic of the Book of Daniel and the late Jewish apocalypses, and holding himself to be the "Son of Man" and "Messiah" who was shortly to appear in glory, is to be considered as affected by some form of mental disorder. The purpose is a thorough examination of this theory as set forth in certain forms by certain medical writers who have written about Jesus. The writer finds his obligation in the fact that he has been charged with describing in his *Geschichte der Leben-Jesu-Forschung* ("The Quest of the Historical Jesus") a Jesus whose world of thought had the air of a "systematic delusion." His qualification lies in the fact that to his theological and historical studies he has added that of medicine.

At the outset the author points out that the identification of the unfamiliar with the morbid, assumed by certain writers, is illegitimate, but nevertheless defends the "pathographical method" as capable of yielding valuable results. Schweitzer himself holds that Jesus regarded himself as the Messiah and that he looked forward to his glorious return upon the clouds of heaven. In the remainder of the chapter, the author reviews the theories promulgated by Dr. de Loosten, Dr. William Hirsch, and Dr. Binet-Single. The first of these argues that Jesus was the victim of a systematic mania; the second diagnoses the case as a particular form of malady known as "paranoia"; the third designates the mental affliction as "religious paranoia."

"The Text of the Apostolic Decree" (W. Sanday in the *Expositor*, 8th Series, Vol. VI, No. 34 [October, 1913], 289-305).

Professor Sanday takes issue with Professor Lake's recently stated conclusion to the effect that "things strangled," which was omitted in the Western text of the apostolic decree (Acts 15:29), was not in the original and that its place in the Eastern texts is to be explained as an insertion. The two critics agree that the texts of all the MSS of the dominant Greek traditions state that the apostles told the gentile converts